18:Ingrams G-3 (1934-36)1938 MM2 Hadhramaut MM2

out to meet you. Many people prefer to walk down the *'aqaba*, and in any case the drivers stop at the top to tie up the brakes. I have only walked down once, and that was on the morning of the New Year. I sat for a short time at the top and it really was a most beautiful sight watching the day break over the minarets and white houses of Tarim.

"Tarim and thou desirest no more" is a local saying, and in truth I know of no happier places to live in than Tarim and Seiyun. I shall never forget our first impressions of Tarim nor I think does anybody else forget his, but the charm of these places grows with knowledge and they have a hospitable and cultured society. There is little literary learning in Mukalla or Shihr: Mukalla can be difficult to live in, but Shihr is always friendly and welcoming. Seiyun and Tarim are not only that, but can talk of affairs, of history, and of philosophy. The whole country is full of poets, and not only quotes the old poets but records constantly current history in *qasidas*, and that is how much of it survives. At a Shabwani dance the poets assemble and in turn compose extempore couplets, which are repeated by the choir leaders and taken up by a hundred throats.

Tarim and its rich suburb of 'Aidid, where there are several beautiful Riviera villas, are of course under Kathiri rule, but they and the small village of Al Ghuraf are in Tamimi country. One interesting fact about Tarim that I have learnt recently is that it contains a state within its walls. This enclosure, which contains a few houses inhabited by the Seiyids of Al Haddad, is ruled by their *mansab* under some ancient right. His subjects are completely under his jurisdiction, and even if they commit offences in the city of Tarim are not tried by the Sultan but handed over to him. The intelligentsia of Tarim call him the *Baba* (the Pope) and his state the *Fatikana*. Tarim and Seiyun both have old religious academies (*Rubats*) to which students come from considerable distances in the west of the Protectorate and from the Yemen. I remember when I first passed the Tarim Rubat a long time ago there was a rush to exclude the contaminating influence, and all the doors and window shutters were hastily banged. Life gets more pleasant when crowds of children and adult hangers on cease to follow you shouting *Nasrani* (Christian). When I returned to Mukalla from the interior in March 1937 one small boy did shout Nasrani, but was immediately corrected by a friend who said "*That's* not a Nasrani, that's Ingrams."

The Tamimis, who stretch several miles on the way to Seiyun, and down the Wadi Maseila to below Qasm, the Tamimi capital, are a Qu'aiti tribe, so that Tarim and Al Ghuraf form islands in their territory. There are no Badu sections to the Tamimis, and they all live in the wadi and emigrate largely to East Africa and the East Indies. They are however an astonishingly disunited tribe whose sections were constantly warring against each other, mostly over land questions. In this way they are a great contrast to their neighbours, the Manahil, who belong to the same Confederation, the Beni Dhanna. The Manahil are all Badus but are completely united in following their young chief 'Aidha bin Tannaf, a very fine lad of about twenty-five. I thought at first that the Manahil were not going to join in the truce, but after holding back for a little while they came and signed, and have never caused the slightest trouble, though 'Aidha had considerable difficulty in restraining

19: Serjeant U-4 (no date 1949 MM2 Hadhramaut MM2

fall out with him, or find that he is not doing his work properly, you give him ḳuṣū'ah, and then dismiss him. Unless you do so, you will find that another carpenter will not come and work for you. If you tried to employ a different carpenter the latter would ask about the first carpenter and make sure that he obtained his ḳuṣū'ah before he left you. The Bā Sumbul (or Sumbil) who make stone querns, pestles, and work stone of all kinds, and the Baḳḳārah (cattlemen, ploughmen) will not allow you to change the particular member of their group who works for you at all. The only exception made is if you have had to dismiss the man you were employing, for laziness, incompetence, or disobedience; then you inform the next man you wish to employ of your reason for dismissing his predecessor. The new employee in turn ascertains from the man you have just dismissed that what you say is true, and if your case is just, he will come and work for you. This system is however confined to the two classes last mentioned only. The poet 'Askūl says : —

Wa'rdja' takhabbar 'ala 'l-wakkār
Li šāll mawḳaruh li-'l-aḥdjār
Bā Šumbil illī yabī' al-sufūn.

Come ask about the stone worker
Who to the stones bears his hammer
Ba Sumbil who sells column-drums.

This faḥīdah of the Bā Sumbil has the moropoly in making stones for columns (safan), pestles (ḳuṣrah), etc. They live in the suburb known as 'Aidīd. They do not allow any one else to carry on this work, and I am informed that they can even take people to court for infringing on their monopoly. The Baḳḳārah too have a similar monopoly in their profession.

As evidence of the power of the guilds of workmen in Tārīm the following incident is relevant. Some time before the advent of the British to Ḥaḍramawt, the Sultans of Tarīm, some of the wealthier saiyids, and others who were then constructing the large palaces for which it is famous, determined to lower the wages of the builders there. So they brought them together, and told them that they had resolved to make a reduction (nuḳṣān) in their wages. The builders refused. The Kathīrī Sultan however, consenting that

24:Meulen and Wissmann T-3 (1931)1932 MM2 Hadhramaut MM2

312 Ṣidāra. The high temperature of the water does no harm
273 to the vegetation as can be seen by the thick and almost
245 tropical growth even at the sources of these hot streams. The picture made by this landscape in the midst of the deserts of rock was quite new to us. New to us also was the custom, which exists here, of tapping sap from the palm-trees: this sap soon ferments and produces a by no means innocent
● [538] drink which is consumed in large quantities. Artless tales were told us of many a man who had become a regular slave of the wine of the date-palm. That this abuse of the date-palm, so strongly condemned by orthodox Muḥammadan opinion, does not seem to exist in other districts through which we travelled, is probably due rather to poverty than to religious conscientiousness. The people only indulge in the luxury of this sin in the well-watered country of Wādī Ḥadjr, where date plantations succeed each other continuously for hours and even days.

312 We had a bathe in one of the warm springs, a comfort
133 lacking since Diyār Āl Buqrī; but the crowded circle of critical and youthful spectators and their mocking remarks, added to the somewhat too high temperature of the water, prevented complete enjoyment of the event.

These hot springs point to volcanic action. Ṣidāra lies on the edge of the coastal chain of mountains, which is full of clear traces of volcanism. The monotonous similarity of the *djōl* and *wādī* formation of the interior has disappeared. The geological strata are no longer horizontal, nor do they consist any longer of limestone and sandstone and loam. Fantastically folded and broken strata, high precipices and peaks of archaic rock, between which extinct volcanoes can be recognised, characterize the landscape between Ṣidāra and Makalla.

000 The necessary waiting for camels and escort gives us the opportunity to write up our diaries, which has been pushed aside lately by other and more urgent affairs; but although our host does his best to give us the chance of a few hours' quiet work in a room upstairs, he does not succeed in doing so.